a personal union since 1386. In 1569, under the Union of Lublin, she lost her independence altogether, and until the partitions of Poland in 1772–93 she shared a common history with that country. One of the most enduring results of the Polish régime was the establishment of the Roman Catholic religion in what had hitherto been a practically pagan State, at a time when Lutheranism was being introduced by the Baltic Barons in Livonia and Estonia.[1]

In the sixteenth century the power of the Teutonic Knights in the latter Provinces began to weaken under repeated assaults from the Russians, which reached their high-water-mark under Ivan the Terrible between 1558 and 1584. In 1521 Estonia had already accepted the protection of Sweden; and in 1560, after the dissolution of the Teutonic Order, Poland annexed Courland and Livonia, although a large part of the latter was afterwards wrested from her by the Swedish king, Gustavus Adolphus, in 1626. The districts which thus came under Swedish rule enjoyed a somewhat more liberal régime than had hitherto been their lot. The privileges of the Baltic Barons were curtailed, and something was done towards national education—it was during this period that the University of Dorpat was founded in Estonia. In Courland, however, where the Barons were left a very free hand, owing to Poland's preoccupations elsewhere, the peasants were no better treated during this period than they had been before.

Russian Rule (1710–1918). Finally, the eighteenth century saw the defeat of Charles XII by Peter the Great at Poltava (1709) and the gradual passing of control over the Baltic Provinces from the declining Swedish Empire and Poland to Russia.[2] The period of Russian domination, which lasted down to the outbreak of the World War, opened ominously, although conditions improved somewhat during the first half of the nineteenth century.

In Lithuania the partition of Poland was followed by a period of Russification; the Orthodox religion was introduced, and Catholic ecclesiastical property was to a large extent handed over to the Orthodox Church; the University of Vilna and the higher schools were closed, and the use of the Lithuanian language was forbidden in all schools. In 1861 the peasants were liberated and granted the right to hold a small amount of land; but, after the Polish insurrection of 1863, which was sternly suppressed by Muraviev, it was decreed that

[1] Swedish rule was later a decisive factor in the establishment of the Lutheran Church in Estonia.

[2] Riga was captured in 1710 and Reval soon after. Livonia and Estonia were ceded to Russia by the Peace of Nystadt in 1721; Courland gradually became to all intents and purposes a Russian protectorate, and in 1795 formally acknowledged the suzerainty of Catherine the Great. In the course of the three partitions of Poland in 1772, 1793, and 1795 the whole of Lithuania proper passed into the hands of Russia, although Memel remained part of Prussia, in which it had been incorporated in the sixteenth century.

563 members, a small executive committee, and local councils if desirable. The competence of the Council extended to all educational, cultural, and charitable institutions, and to the collection of special taxes from the members of the minority, subject to the approval of the Ministers of Finance and Education. In addition to the funds thus raised, the minority received a proportion of the funds set aside by the State and local governments for educational and other cultural purposes.[1]

Up till now the German and Jewish minorities have availed themselves of this law, which has operated very satisfactorily. The Russian minority did not at first consider it necessary to organize a Cultural Council, since, like the Swedes, they already had sufficient influence in the local administrations of the frontier districts, in which they were massed in great numbers; they are now, however, preparing to exercise the right of cultural autonomy. Under the liberal régime thus established there has been singularly little discontent among the national minorities, although under the dictatorship set up in 1934 it would appear to have increased to a certain extent. In the bi-cameral Assembly, which drafted the new Constitution in 1937, the Jewish, Russian, and German minorities had representatives in the Upper Chamber.

3. Church and State[2]

795 162 *Estonia.* The majority of Estonians belong to the Lutheran Church, which has been firmly established ever since the period of Swedish rule (1521–1710); the Greek Orthodox religion introduced under the Russian régime gained relatively few adherents.

659 The Constitution of 1920, while guaranteeing freedom of religion, declared in Article 11 that there was no State religion, and made no

563 871 [1] Table 6. *Minorities and Education in Estonia, 1929–30.**

Type of school	No. of schools	No. of pupils	Nationality (per 100 pupils)				Language of instruction (per 100 pupils)			
			Estonian	Russian	German	Others	Estonian	Russian	German	Others
Primary . . .	1,392	97,979	88·1	8·8	1·3	1·8	88·4	8·8	1·8	1
Secondary . .	83	15,683	85·7	4·4	7·3	2·6	84·5	8·3	6·2	1
Higher (university and higher technical school) . .	2	4,235	86·8	5·3	3·75	4·15	..	..	..	..

* Figures taken from *Estonie de 1920–1930* (Tallinn, 1931).

[2] Table 7. *Religious Denominations in Estonia, Latvia, and Lithuania (in percentages of the total populations).*

162 795

Country	Date of census	Lutheran	Roman Catholic	Orthodox	Old Believers	Jews	Others
Estonia .	1934	78·0	0·2	19·0	..	0·4	2·4
Latvia . .	1930	56·6	23·7	8·9	4·8	4·9	1·1
Lithuania .	1923	3·5	80·5	2·5	..	0·9	7·3

provision for compulsory religious instruction. In February 1923, 659
however, a Bill submitted to a referendum by the Christian-Democratic party (Lutheran), making religious instruction free and compulsory, was adopted by 330,000 votes to 130,000.[1] In 1926 a Law on the Religious Communities was passed, disestablishing and disendowing all religious bodies, while permitting them full autonomy and freedom to carry on their spiritual tasks. Under the dictatorship, however, a new law of 1934 imposed a certain degree of State control over the churches. Their statutes were subject to confirmation by the Government, and the decisions of the Church Councils could be vetoed by the Minister of the Interior, while the President of the State might require the appointment of other or additional candidates at the elections of the heads of the churches. All priests and [793]
divines must be Estonian citizens, and services must be held in the language of the parishioners, except where ancient church languages were used. The churches were allowed their own courts, whose decisions might be provided with an executionary clause by the lay courts.

Latvia. Since the time of the Reformation, when the Baltic Barons 795 ●
changed over from the Roman Catholic to the Lutheran faith, the 162
majority of the inhabitants have been Lutherans. The Province of Latgale, however, owing to its historic connexion with Poland, has remained Catholic to this day. During the period of Russian rule the Orthodox Church enjoyed a privileged position.

Complete religious liberty exists in Latvia to-day. The churches 659
are autonomous, but they receive small State subsidies, and clerical affairs are subject to the supervision of the Ministry of the Interior. In view of the large Catholic population in Latgale, the Government [648]
signed a Concordat with the Vatican on May 30, 1922,[2] recognizing the Catholic Church as a corporate body, and establishing an Archbishopric at Riga, with the stipulation that the Archbishop must be a Latvian citizen and his appointment subject to the Government's consent.

Lithuania. Owing to its long historical connexion with Poland, 795
Lithuania has remained almost entirely Roman Catholic to this day. 659
In the Constitution of 1922 the State recognized the equal right of all religious organizations to administer their affairs, to publish their doctrines, and to acquire property. Religious education was to be [794]
compulsory in schools other than those established for the children of undenominational parents, and was to be in accordance with the requirement of the religious organization to which the student belonged.

[1] The result of the plebiscite was a defeat for the Government, which had previously rejected the Bill; in accordance with the Constitution, therefore, the State Assembly was dissolved, and new elections were held.

[2] A Supplementary Convention was signed during M. Munters' recent visit to Rome in January 1938.

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ooo ultimate human meaning of the catastrophe which has befallen a country like Lithuania.

● 795 Lithuania, a Catholic land, lived by the precepts of the Church with the fidelity that is characteristic of Ireland. During 1939, more than 1,600 priests served a communion of nearly 3,000,000. Jesuits, Franciscans, and other religious were firmly established. There were nine bishops. One-fifth of all the books published in Lithuanian dealt with religious subjects. There was a vigorous Catholic press. Education was not divorced from religious teaching. All the things that are characteristic of Catholic countries—shrines, pilgrimages, seminaries, hospitals, organizations for the furtherance of Catholic social action—were amply in evidence.

The shock of finding all this irretrievably wiped out (or so it had to seem) must have been staggering indeed, even for the more parochially minded. In the eyes of so many deportees and escapees, I have seen utter bewilderment as if they had witnessed the unimaginable transformation of everything familiar into a jumbled amalgam each minute part of which was become terrifyingly strange. Human beings can survive great catastrophes intact, sometimes even strengthened, provided the basic communities in which their lives are merged—family, church, civil society—preserve their normal outlines. Otherwise they cannot do so.

793 Very little news comes from Lithuania. What does come indicates that the people have clung with moving fidelity to their faith. Only one member of the Lithuanian Hierarchy not in exile survives. He was recently compelled to attend a Peace Congress in Moscow, but was not asked to address the assembly. Fewer than one-third of the parishes still have pastors. It is reported that the Seminary at Kaunas still trains young men for the priesthood, though the number has become small. No new church may be erected, nor has any which was